The Seventh Anniversary of the Conversion of St. Francis.

Ut Omnes Unum Sint.

THE LAMP

Vol. IV. Graymoor, Garrison, N. Y., October, 1906. No. 10.

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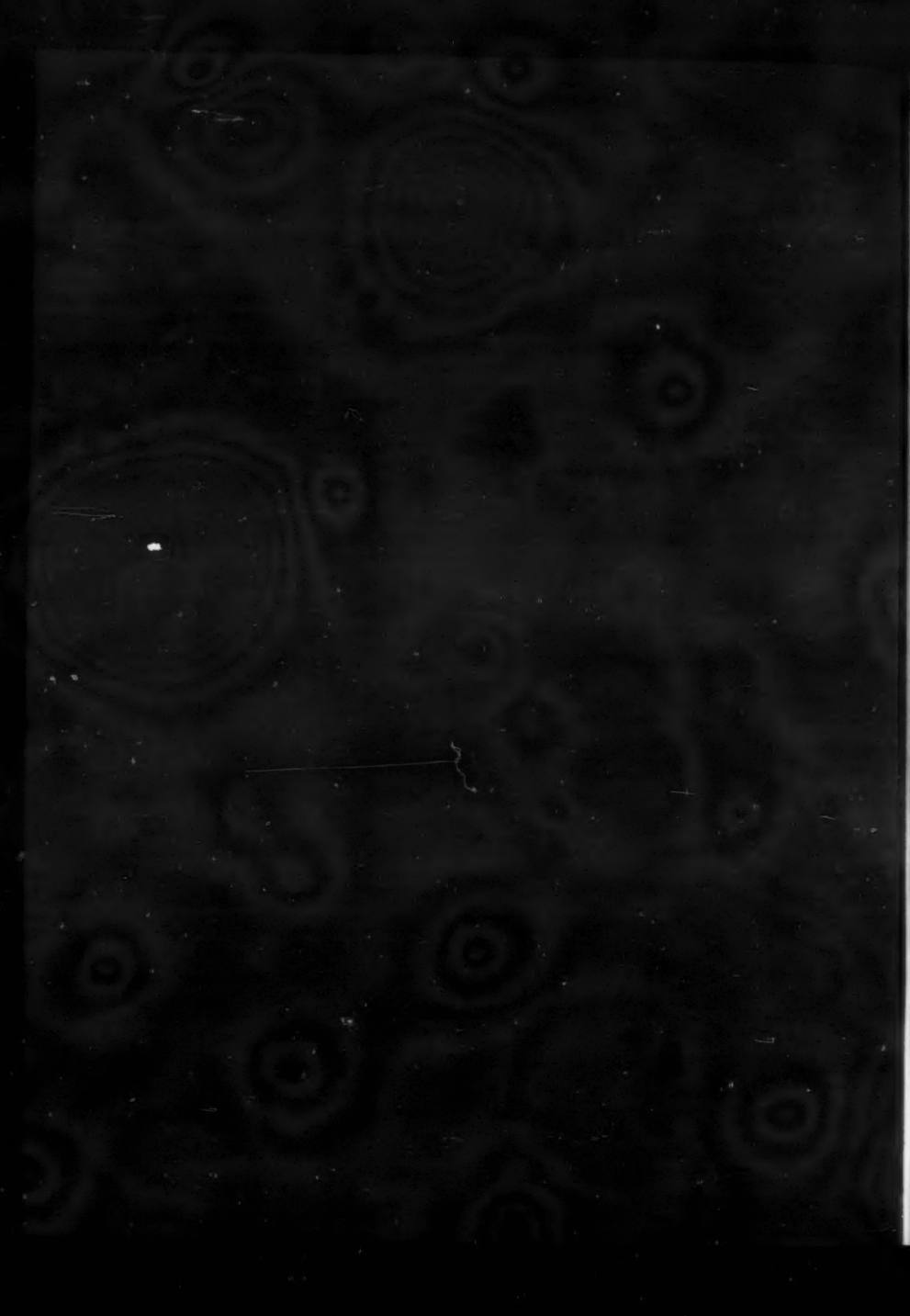

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VOL. IV. GRAYMOOR, GARRISON, N. Y., OCTOBER, 1906. No. 10

Entered as second class matter June 4, 1906, at the P. O. at Garrison, N. Y., under Act of Congress March 3, 1879.

For Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest until the Righteousness thereof go forth as brightness and the Salvation thereof as a LAMP THAT BURNETH. *Isaiah, LXII. 1.*

The Seventh Centenary

of the

Conversion

of

St. Francis of Assisi

1206——1906

Born A. D. 1182. Died October 3, 1226

AUTHENTIC LIKENESS OF ST. FRANCIS.

From Death-Mask by Della Robia.

ASSISI.

THE CITY OF ST. FRANCIS.

Far distant, 'neath the glowing southern sky,
A city set amid the Umbrian hills
And looking o'er a plain, where brooks and rills
Flow, as when Dante saw them rippling by
Among the olives and the fields of rye
And sang them in his verse. But what most fills
The mind; the subtle power that strangely thrills;
In outward sense of beauty does not lie.

For meekly clad in coarsest peasant dress
A brown-robed figure haunts these solemn streets
And every living creature in his way
As brother and a fellow-worker greets.
Six centuries have passed, but not the less
Within these time-worn walls he dwells to-day.

—*Selected.*

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ST. FRANCIS, THE APOSTLE OF UNITY.

By Father PAUL JAMES FRANCIS, S. A.

[This article appeared first in the July number of *The Revue Catholique des Eglises.**]

The present year of grace marks the seventh centenary of the conversion of St. Francis of Assisi and the beginning of that religious career of the son of Peter Bernardone, which as we know, left its indelible impress not only upon the age in which he lived but upon all succeeding ages, so that in all Christendom it would be difficult to find a spot that is not enriched because the Saint of Umbria determined to follow the Gospel of Jesus Christ literally and because in so doing under the inspiration of the Holy Ghost he gave to the world an interpretation of the spirit and life of Jesus Christ of Nazareth that came upon the nations almost as a new revelation of the Son of God from heaven.

Do we realize the full significance of the fact so often commented upon that there is no post-apos-

*The author of this excellent article belongs to the Anglican Communion and is a member of a Franciscan Community established in America at Graymoor, Garrison on the Hudson, N. Y. We are glad to profit by this opportunity to thank the Revd. Paul James Francis for the interest he has taken in the *Revue Catholique des Eglises* and the cause which it strives to promote. N. D. L. R.

tolic saint raised to the altars of the Church, who wields such an influence among Christians of every name as St. Francis? He is admired, talked of, and read about and his example held up as worthy of imitation by every denomination of separatists, even among the least orthodox. His is a name to conjure with. His record in the past and his increasing popularity constitutes him pre-eminently the Saint of Church Unity. May we not hope, looking with discernment upon the signs of the times, that it is the purpose of God after the lapse of seven centuries to accomplish a reincarnation of the spirit of the Seraphic Patriarch among men and to call forth from the ranks of his disciples and spiritual children those who shall meet the peculiar needs of this generation, rekindling the fire of Divine love on the earth and recalling men once more to a realizing sense that "the Kingdom of God is not meat and drink, but righteousness, joy and peace in the Holy Ghost:" teaching them also that the Prayer of Our Lord, "*Ut omnes unum sint,*" lays upon all Christians a grave responsibility and a sublime obligation?

THE APOSTLE OF PEACE.

The salutation with which Francis commanded his friars to address all whom they should meet was, "The Lord give thee peace," and it is interesting to note that the international committee formed to celebrate the Centenary above referred to, in addressing themselves to the lovers of St. Francis in every nation fittingly call him "the Lover and Apostle of Peace." It is this message which we desire to emphasize, for if there is one thing more than another which the Holy Spirit is pressing home to the hearts and minds of all Christians to-day it is the necessity of peace among the hitherto warring factions of Christ's followers, that by once more returning to unity they may wage successful warfare against the Prince of Darkness and hasten the day when the "kingdoms of this world shall become the kingdoms of the Christ."

It is a Franciscan tradition that the *Poverello* had his precursor in the streets of Assisi and that this herald of his advent uttered the two words "Peace and Good." The first triumph scored by St. Francis as a preacher of peace and good will was the political and social reformation of his own beloved Assisi. The cathedral could not hold the multitudes that sought to hear him. His fellow citizens not only listened, they acted and the fruit of his preaching was the charter of the commune drafted, signed and sealed in the year 1210. This remarkable document begins "In the Name of God, Amen," and decrees, that henceforth there shall be peace and not strife between the *majors* and the *minors* of Assisi. Then follows the enfranchisement of those, who aforetime had been serfs.

THE BROTHERS OF PENANCE.

This was the first link in the chain of mediaeval feudalism which Francis broke, but it was by no means the last. By a master stroke of inspiration he later on founded his Third Order, the Brothers of Penance, and these conjointly with the Friars Minor became the "Militia of Jesus Christ" under his generalship to disperse the armies of the feudal princes and take from them the armor wherein they had trusted. True to his gospel of peace St. Francis decreed that all who joined his Third Order might take no oath of homage to any lord save to the Vicar of Christ, neither should they bear arms. The multitudes of the people weary with internecine war and bloodshed, wherein they fought each other to gratify the hatreds and ambitions of the nobility, took refuge throughout Europe under the peace banner of the Prince of Assisi. In vain the feudal lords raged and protested. The Holy See threw over the Franciscan Tertiaries the aegis of its mighty protection, feudalism fell back defeated; the work of the Umbrian Emancipator stood like Gibraltar. Christian Democracy was born. It yet remains for his biographers to trace through the succeeding centuries of Old and New World history the influence of Francis upon the social and political reforms which have eventuated in the great popular governments of the present day.

AMERICA.

As an American citizen I venture to say that the discovery of the Western Hemisphere and its present status as a land to which the oppressed and poor of Europe flock at the rate of a million

a year is a consequence of the ministry and life of St. Francis in much the same way that the possession of the Promised Land by the Israelites hundreds of years after his death was a consequence of the faith and obedience of Abraham. The stamp of predestination was as much upon Christopher Columbus as it was upon Joshua. The name given him at baptism foretold his mission, he was the son of St. Francis, a member of the Third Order. After years of baffled hope, when ridicule and rejection had given birth to despair, another Franciscan Tertiary, the Spanish Queen, supplied the purchase money for the ships and so saved the cause. And the inspiration of Isabella was her confessor, yet another Franciscan, John Perez, Guardian of the Friars Minor of La Rabida. Yes, and the very sailors that manned the ships were Tertiaries of St. Francis. They alone had faith enough to adventure their lives on what the world thought a madman's enterprise. Again we are to remember that the first Christian evangelists of the new world were Franciscan missionaries. Lastly it was the democratic principles preached five hundred years before by St. Francis in Assisi and afterwards disseminated everywhere by his disciples, which found their national expression in the Declaration of American Independence. And is it not a little extraordinary that July Fourth the anniversary of that Declaration, is also the Feast of the Dedication of All Franciscan Churches? In other words, the religious Institute of St. Francis and its political outcome in the birth of the American Republic are celebrated on one and the same day.

CHURCH AND STATE.

And it is here that the political reformers of this generation need to learn an all important lesson from the Great Reformer of seven hundred years ago. He did not make the mistake, which so many secularists are making now, antagonizing two things which God wills to work in concert and concord, the Church of Jesus Christ and the Christian State. Francis was a Christian and a Catholic from the core of his heart to the tip of his fingers. And he was a social reformer not *in spite* of his being a Catholic and a cleric, but *because* he was first the follower of the Divine Master and the loyal, obedient son of that Church which the Lord founded on the Rock of Peter. And moreover, it was the Church in the person of the Vicar of Christ that stood behind the social reforms of Francis and shielded his Third Order from the opposition of the barons, who would certainly have crushed the militia of the *Poverello* had they not been so upheld.

But however splendid the social reforms inaugurated by St. Francis they were a secondary consequence and not of the prime essence of his mission. RELIGION was everything with the Saint of Assisi and had he not inaugurated a religious reform his social reformation would never have been. When therefore we entitle him, the Apostle of Unity, we are thinking of him more as a peace maker in the Kingdom of God than as a citizen of Italy, or of the world.

Catholic biographers are quite as emphatic as M. Sabatier in describing the perilous state of the Church at the beginning of the thirteenth century and the prevalence everywhere among the masses of the seeds of revolt against her authority. The worldliness of the secular clergy, the decadence of missionary zeal even among the regulars, had alienated the hearts of the people from their Catholic pastors and made them ready to follow the lead of the heretical teachers, who abounded on all sides. A reformation was needed and needed badly and had it not taken place at that time within the Church the upheaval of the sixteenth century with its wide sweeping revolt from the rule of the Catholic hierarchy might have come then instead of three centuries later. St. Francis certainly fulfilled the vision of Innocent III, when, as it is said, he beheld in his sleep the Church of St. John Lateran falling and a mendicant friar staying it up on his shoulders.

POSTPONES THE REFORMATION.

It is no exaggeration to say that to St. Francis as the Apostle of Church Unity belongs pre-eminently the credit of postponing the break up of Western Christianity for three hundred years. And it is also to be noted that on the soil

which the feet of the Umbrian Saint trod in his apostolic journeys, Protestantism has never taken root and the unity of the Church has experienced no serious breach. Yet the same soil was the hot bed of heresy and schism at the time when kneeling before the crucifix in St. Damian's he received the command "Francis, go and rebuild My Church."

As all the world knows the methods employed by the chivalrous Knight of Lady Poverty to recall the people to obedience to their Christ-appointed pastors were never the repressive measures of the inquisition nor the unsheathing of the material sword. His remedy for all the ills of his own and subsequent ages was the return of the Church to the simplicity, the piety, the faith and the love of Apostolic days, and he was leader enough to marshall an army to follow him, while he gained for his holy crusade the sanction of the Holy See. When the multitude of the people found that the gospel was preached to them by Catholics, whose saintliness, poverty and zeal rivaled that of the blessed Apostles themselves they had no more use for heretics and love for the Holy Roman Church was marvelously increased among rich and poor alike.

IN THE HOLY LAND.

But the influence of the Seraphic Peacemaker was not to be confined to Western Christendom, he was destined to stamp the impress of his apostleship also upon the East. His famous expedition to the Sultan of Egypt and his incorporation in the Rule of the Friars Minor of the chapter on "Those who go among the Saracens and other infidels" has had more effect in rescuing the Holy Places of Palestine from the desecration of the Turk than the rivers of blood shed during the Crusades. The Latin Kingdom of Jerusalem fell centuries ago and perished with the swords that had established it, but ever since the knightly sons of Francis invaded the Holy Land they have held their ground and to-day, as they have been for ages, they are the guardians of the sacred places at Bethlehem, Nazareth and Mount Calvary. It is they who watch over the gnarled olive trees of Gethsemane and keep the flowers blooming where in His agony Jesus stained the earth with His blood.

THE GREEK SCHISM.

Nor will our sketch of Francis as the Apostle of Unity be complete without some mention of the part he and his disciples played in the all-but-successful efforts, which were made in the thirteenth, fourteenth and fifteenth centuries to heal the breach between the East and West.

That the healing of the Greek schism was on the heart of St. Francis there can be no doubt and soon after his death it became one of the foremost objects, which his sons in religion tried to accomplish.

As early as 1233 we find Brother Haymo of the English Province and afterwards Minister General deputed by Gregory IX, who had been the friend of Francis, to negotiate with the Patriarch of Constantinople terms of reunion. He and his fellow legates were cordially received by the Emperor and the Patriarch. By the latter they were invited to attend a synod in which they argued before the Eastern prelates on the Procession of the Holy Ghost and that so successfully that they returned to Rome bringing with them an orthodox profession of faith signed by the Easterns present at the synod. About the year 1250 blessed John of Parma, the eighth in succession from St. Francis as Minister General, asked leave of Innocent IV to undertake a like mission to the Greeks and calling him an "angel of peace" the Pope gave him leave. The humble Franciscan in his poor coarse habit captivated the Greeks from the Emperor, John Vitalian, down to the lowest of the people. Anne Macdonell says in *"The Sons of St. Francis"* "All eyes were turned for the moment toward Rome and the Church that had bred this holy man. The mission seemed accomplished. The Emperor sent messages to Innocent to say that he favored the project and was willing to continue negotiations. But then the Emperor died. Shortly after Innocent died too. The matter was shelved for the time." John of Parma, however, had sowed good seed. A score of years later the harvest was reaped at the Council of Lyons (1274). Here the Greeks were present and the very life and inspiration of the Council was another famous Franciscan, St. Bonaventure, the successor of John of Parma in the office of Minister Gen-

eral. At the opening of the synod he sat at the Pope's right hand and was the first to address the assembly. The Eastern representatives, won by the sweetness and convinced by the logic of Bonaventure, agreed to all that was proposed by the Holy See. On the Feasts of Saints Peter and Paul a grand Mass of thanksgiving was celebrated by the Pope and the great Franciscan preached the sermon on the Unity of the Church. Overwhelmed by the anxieties and the labors of the gigantic task laid upon him and consumed with zeal for the unity and peace of the Household of Faith, St. Bonaventure died after the fourth session of the Council, and East and West were of one heart and soul in paying the last tribute of honor to the illustrious Saint. Time and space forbids more than the mention of how Brother Jerome of Ascoli, afterwards Pope Nicholas IV went as Papal Nuncio to Greece in 1272 and how in 1289 at the extreme age of 80, John of Parma again set out for the East, his journey ending not in Constantinople, the seat of earthly pride and strife, but in the city of celestial peace, the new Jerusalem.

JOHN OF CAPISTRAN.

At the Council of Florence, when again the schism between East and West was temporarily healed, once more we find the sons of Francis the leading spirits for unity. Towering over all his contemporaries was John of Capistran, one of the sublimest missionary spirits in the whole range of Church history. He it was who had induced the Patriarchs of Jerusalem, Alexandria and Antioch to send delegates to the Council and brought with himself to Florence ambassadors from the Armenians, who were eager to unite with Rome. Other Franciscans, who took part in the Council, were Brothers Bartholomew of Tano and Albert of Sarziano, both men of great learning and masters of the Greek language, who returned from Constantinople bringing with them the Patriarch Joseph, the Emperor Paleologus and a great number of Eastern prelates beside. Still other shining lights of the Council were Francis and Louis of Bologna, James of Trimadizzi and last, but by no means least, St. Bernardine of Siena.

THE ENGLISH FRANCISCANS.

As a member of the party of Corporate Reunion in the Anglican Communion I especially look to St. Francis to exert his apostleship of unity to restore the Ecclesia Anglicana to her ancient position of obedience and submission to the Holy See. Certainly the Franciscan traditions in England have always been those of unflinching loyalty to the Successor of St. Peter. They had been favorites of Henry VIII prior to his entanglement with Ann Boleyn, but when it became a question of choice between the royal favor and fidelity to the Vicar of Christ the Franciscans did not waver. Catherine, Henry's true wife, was herself a Franciscan Tertiary and wore the habit of the Third Order under her queenly attire. Henry attended Mass in the Franciscan Church at Greenwich on Easter Day, 1532. Father Peto, Provincial of the Grey Friars, (years after made a Cardinal and at the time confessor to the Princess Mary,) preached the sermon. With dauntless courage he rebuked the King and prophesied that as dogs licked the blood of Ahab, so would a similar judgment be meted out to him by God. A prophecy, which it is said, was literally fulfilled when the corpse of Henry was being conveyed to Windsor for interment. Friar Peto for his boldness was imprisoned and later banished the realm. All the Friars suffered more or less and some were permitted to win the crown of martyrdom along with the Carthusians and many others, who resisted unto blood striving against the King's Supremacy.

A name which Anglo-Catholics hold specially dear is that of the eminent Franciscan, Sancta Clara, a contemporary of Archbishop Laud, who wrote a treatise on the XXXIX Articles of Religion and dedicated the same to King Charles I, his design being to reconcile the official teaching of the Church of England with that of the Council of Trent and thus to pave the way for reunion with Rome. It was this treatise which inspired Newman's famous Tract XC. And this brings us to Oxford where the great Catholic Revival in the Anglican Church had its rise seventy-five years ago. Referring to the Oxford Movement, Lord Halifax, addressing the Eng-

lish Church Union in 1904 said: "We are resolved that the work begun by God's mercy amongst us shall, God helping us, be carried to its Predestined End, which whether in union with the State or not, shall be nothing less than the spread and maintenance of the Catholic Faith . . . and the eventual reunion of all those who love our Lord Jesus Christ in sincerity and truth in one visible Fold under one Shepherd." The scholarly Benedictine, Dom John Chapman in a recent book (Bishop Gore and the Catholic Claims, p. 19) says "I think, then, that the Church of England as a whole, (apart from the Broad party), is moving steadily and corporately Romewards."

ST. FRANCIS AND OXFORD.

If, as Anglicans themselves are coming more and more to recognize, the *Terminus ad quem* of the Oxford Movement is Reunion with the Apostolic See, then the question easily suggests itself, How much of this is to be traced to the Franciscan traditions of the Oxford University? Mr. Gladstone ("Romanes Lectures," 1892) said: "The greatest names belonging to Oxford in the thirteenth and fourteenth centuries are . . . in the ranks of the Seraphic Francis . . . The Franciscan Order gave to Oxford the larger number of those remarkable and even epoch-making men who secured for this University such a career of glory even in mediaeval times." And "Anthony a Wood declares that by reason of Alexander Hales, Roger Bacon, Duns Scotus, and the other mendicants Oxford was deservedly styled at this time *Emporium Optimarum Disciplinarum*" (*The Tablet*). The return of the Franciscans to Oxford last April, on St. Anselm's Day, is as the shooting up of a vine killed down by the frosts of a long winter and the earnest of a new summer for the sons of St. Francis at the ancient University.

The Book of Malachi, the last of the Old Testament prophecies ends thus: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." (Mal. IV, 5-6.) That is precisely the crying need of Christendom to-day. It is the heart of the Fathers that need to be turned to the children as the heart of Francis burned with love and sympathy for the people, and especially the poor and oppressed and it is the alienation of millions, who confess the name of Christ, but who are separatists from the Church's visible unity that need to be turned once more in love to the Fathers, i. e., the bishops and the priests of the Catholic Church. Will it not be the spirit of Francis living and moving and having its being among men that will fulfill this prophecy as far as it is to be realized by the world in the twentieth century? Surely it is the faith and love of St. Francis that needs to be revived among us, if the schisms in the body mystical of Christ are to be healed and the vast company of baptised Christians be made to dwell together as brethren who are at unity.

To the Fathers, St. Francis's message in the twentieth century is what it was in the thirteenth: Feed not yourselves, feed the sheep. Lead them, mingle with them, go out before them, lay down your life for them. Be as the Good Shepherd. *To the children,* St. Francis's message is the message of the Faith once for all delivered to the saints and loving submission to the Guardian of that Faith to whom our Lord said, "I have prayed for thee that thy faith fail not." (Luke XXII.32.)

We announce the appearance shortly of a new Book on St. Peter, entitled *"The Prince of the Apostles. A Study."* It is designed to treat the question of the Papacy from the Anglican standpoint Scripturally, historically and doctrinally, with a view to Corporate Reunion. To those ordering in advance the price will be: Paper edition, 50 cts.; cloth binding, $1.00. Postage prepaid.

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MULTUM IN PARVO.

The present difficulties in England over the Education Bill, and the necessity of defending the Church Schools has led to a large increase in the membership of the English Church Union. The report made at the Anniversary Meeting held in June states that 3,218 persons have joined the Union during the year, of whom 132 were clergymen. This excellent society has in the forty-seven years of its existence done noble work in defence of Catholic principles, and it is good to see that the zeal and enthusiasm of its members increases as the Church's enemies grow bolder in their attacks.

On the Anniversary Day, Mass was offered for the E. C. U. in 1196 Churches in London and the Country, a Solemn Mass being offered at St. Sepulchere Church, Holborn Viaduct. Later in the day at a meeting in Albert Hall the Union certainly turned out in force, for 10,000 members and friends of the Union assembled to protest against the action of the Government in the Education Bill.

The present situation was thus described by one speaker:

"As to the present situation, may I expound it by means of a fragment of dialogue? The speakers are the Church and that mildest mannered of men, the Minister of Education:

The Church—Do I hear it said that Church teaching, my teaching, is something different from Bible teaching? Who can believe such a thing?

The Minister—Well, madam, I may have said something to that effect myself; and I know many who believe it firmly.

The Church—See, my children, it is I who gave you the Holy Bible; the Old Testament, the most venerable of my traditions, the New Testament, the work of my own sons in the Faith. Who should teach it if not I? It is the most precious thing I have, except only the Sacraments by which I live. True, in it, as in them, there are things hard to be understood, but I am with you to explain their true meaning, even, as my evangelist Philip guided the Ethiopian in his reading of the prophet Esaias.

The Minister—That is a very unlucky comparison. You seem unaware that the highest critics of the age are agreed that, whoever wrote the passage quoted, he could have known absolutely nothing of the personage to whom you suppose him to refer. Besides, I am creditably informed that many of our people reject your guidance altogether.

The Church—I speak only of my own children; I constrain no man's conscience; if there be others let them follow their own guides; but let mine learn of me.

The Minister—Dear me, no; that would not do at all—it would cause no end of trouble—and what would the Doctor say (laughter)? In short, it is out of the question. But I am pleased to tell you that I have it in command from the President of the Board of Trade to permit you to attend not more than two days in the week at the Schools we are taking over from you, when you may teach just what you will to such children as may please to meet you there. On other days they will be taught their religion by members of my staff.

The Church—But how will they be taught? Can your teachers train them in the right way? Do they know it themselves (loud cheers)?

The Minister—That, madam, is a point I am strictly forbidden to inquire into.

The Church—Then will not some go astray? Is it not possible they may hear what I teach them one day contradicted the next?

The Minister—Very possible; but I cannot deal with that. Our teachers say they can't be bothered by silly restrictions; nor, indeed, in so secondary a matter, can we. We are, therefore, handing the whole matter over to the Local Authority, telling them they may have taught just what they like, provided it be not any form of Christianity recognized in this country.

The Church—My poor children!"

The Rev. C. L. Robinson, Vicar of Huncote, Leicester, said that the Bill might be called a grand Coercion Bill, for it coerced everybody—parents, teachers, trustees, all alike. It was a Bill for taking the "nots" out of the Commandments and placing them in the Creeds. "Thou *mayest* covet and steal," "I *may not* believe in the Holy Catholic Church."

One of the American Clergy writes: "Lately I have been looking over Wirgman's new book (*The Blessed Virgin and All the Company of Heaven.*) I wish it might be widely circulated. The discussions of the Immaculate Conception, the Virgin Birth and the Assumption, would I think be helpful to many, who think themselves Catholic, and honestly desire to hold the faith of the Incarnation, but deny or doubt (at least two) of these points."

The Irish Catholic is authority for the following:

"Mgr. Abil-Mourade, Greco-Melchite Bishop of Damiata, has reported in a conference that the Greek Church of Jerusalem is serving as a link between the Catholic Church and the dissident Oriental communities, as Leo XIII foretold. A tendency towards reunion with Rome is also displayed among the adherents of the Greek Church in question, and the Bishop says that he is working to effect their reunion without a Latinization, in the spirit of Popes Benedict XIV and Leo XIII. Whole villages have addressed to him proposals in the matter."

The *Baptist Standard* of Dallas, Texas, speaking of Dr. Chas. Briggs is rather amusing:

"The doctor, with all his scholarship, is drifting continually. He commenced a Presbyterian, he is now an Episcopalian, while all his later publications point toward Roman Catholicism. Judging from the drift, he is 'homeward bound,' and not far from his destination."

The Franciscan order will once more take up work in Japan. The new mission at Sapporo, the chief city of Yezo, the great northern island of Japan, has recently been entrusted to the Friars Minor and is to be international in character. The new mission will be in charge of the Rev. Maurice Bertin, O. F. M., founder of the convent at Three Rivers, Canada, and until lately Vicar at Quebec.

The Rome correspondent of the *Pall Mall Gazette* writes to that journal on the Italian monasteries: "When the state, at the time of the making of Italy, suppressed various monasteries, the general mode of procédure was to leave the monks already there, in possesion, with the prohibition to any others to enter. When reduced by death to six, the monastery was to be closed and the remaining monks to find refuge in other houses of the order. Now, after thirty-five years, this dread day has come to several communities, and the lonely old monks, with tears in their eyes, are obliged to leave the place they have made an Eden.

"The case of the Barefoot Trinity [illegible]er at San 'Oreste is particularly touching. [illegible] spot has been dedicated to religion since the [illegible] century, and the Trinity have been there [illegible] over 500 years. That a change must be m[illegible] they knew, but they did not realize until t[illegible] other day, when they were informed that th[illegible] whole place had been sold by the government [illegible] a private person. The blow had fallen, and [illegible] true saints, they packed their modest belongi[illegible]s and left quietly the home where they had h[illegible]ed to die. But the town people did not take th[illegible] news of the departure of their beloved friends and benefactors so quietly, and got up a popular demonstration, in which hundreds of women took part."

Prof. H. Peck of Columbia College says that "when doctors of divinity devote their energies to nibbling away the foundations of historic faith, "there is something reassuring in the contemplation of the one great Church that stands unshaken on the rock of its convictions, and that speaks to the wavering and troubled soul in the serene and lofty accents of divine authority."

THE SOCIETY OF ST. THOMAS.

The October meeting of the Society is fixed for Tuesday the 16th, when Mr. R. W. Burnie, an able layman, who is on the Council of the English Church Union, will lecture on "The True Theory of the Catholic Church and the Visible Authority Therein."

Mr. Burnie spoke in opposition to Father Chapman last May, so that his words will be looked forward to with interest.

The second meeting will be on May 14, 1907.

KALENDAR FOR OCTOBER.

1. St. Remigius, B. C.
2. Holy Guardian Angels.
3. SS. Cosmas and Damien, MM.
4. St. Francis of Assisi. C.
6. St. Faith, V. M. St. Bruno, Ab.
7. *Seventeenth Sunday after Trinity.* F. of the Holy Rosary.
9. SS. Denys and Companions, MM.
12. St. Winfrid, B. C.
13. Translation of St. Edward, K. C.
14. *Eighteenth Sunday after Trinity.*
15. St. Teresa, V.
18. St. Luke, Evangelist.
19. St. Peter of Alcantara, C.
21. *Nineteenth Sunday after Trinity.*
23. St. John Capistran, C.
25. SS. Crispin and Crispinian, MM.
27. Vigil.
28. SS. Simon and Jude, App.
31. Vigil of All Saints.

SAINT FRANCIS THE BLAMELESS.

"St. Francis was born in Umbria, in the little hillside city of Assisi, in the year 1182. Francesco Bernadone during his early manhood was simply the spoiled darling of his native city, gay, frivolous, lovable, generous, the leader of every mad revel, a richly-dressed, fastidious, pleasure-loving cavalier, strongly drawn to chivalry and knighthood as his highest ideals. At twenty-two he fell dangerously ill and was brought face to face with death. It was the turning point of his career. On his recovery he was filled with disgust of himself, contempt for his useless, selfish life. Silently, gradually, by steps that we cannot now trace, religion had stolen into his heart—simple, naive, primitive, a return to the New Testament and the Sermon on the Mount. He began humbly by tending the outcast lepers, whose loathsome sores he had always abhorred, by restoring with his own hands the ruined chapel of Santa Maria Degli Angeli. On February 24, 1209, the words of the Gospel of the day fell on his ears: "Freely ye have recived, freely give. Provide neither silver nor gold nor brass in your purses, neither script nor two coats, nor shoes, nor staff, for the laborer is worthy of his hire."

" 'This is what I want!' he cried, 'This is what I was seeking!' On the next day he preached in the streets of Assisi. Within a few weeks his first disciples gave all their goods to the poor and joined him, and the Franciscan movement, the greatest and purest religious impulse the world had ever known since the death of St. Paul, had begun its romantic career.

"What should be noted about it? Four things especially. Firstly, it is a people's movement, comes from below, not from above. Secondly, a layman founds it. Francis in 1209 was neither priest nor deacon, preached without license or leave of anyone. Thirdly, it was essentially a reaction, like the thirteenth century heresies, against the Christianity of power, of wealth, of worldly splendor. Fourthly, its theory of life,

HE BLESSES ASSISI.

though ascetic, was not monastic. We constantly confound the two, but there is a whole world of difference between the monk and the friar. The monk at best was a good man who fled to the cloister to save his soul; the friar, as Francis imagined him, flung himself courageously into the world, hoping to save the bodies and souls of his fellowmen. 'Let us consider,' he told his disciples, 'that God in his goodness has not called us merely for our own salvation, but also for that of many men; that we may go through all the world exhorting men, more by our example than by our words,to repent of their sins.'

CONQUERED BY GENTLENESS.

"Francis was not a man of splendid intellect or a learned scholar. He had no new doctrines

to teach. His dogmas were extremely few and simple. His preaching was plain and unadorned. He conquered mankind, not by his theology, but by his life—a life so purely selfless, so exquisitely gentle, so full of divinest compassion and tenderness that it must remain so long as the world lasts one of the unsurpassable glories of Christianity. It is entirely impossible for any human being ever to love his fellows, especially the disinherited, the outcast, and the suffering, more devotedly than did Brother Francis. Scarcely less wonderful than his all embracing love was his invincible humility. He became the idol of the people; whole cities went forth to meet him as he approached; and he cared nothing for it, remaining to the end guileless and lovely in thought as a little child.

"And now, one final word. Is this life of Francis of Assisi, we are forced to ask ourselves, anything more, after all than a picturesque episode of mediaeval history, an old-world relic, beautiful as the ivied traceries of a ruined abbey, and of as little present utility? Has he any message to which our time is likely to listen? Let us be honest; he has not. To this age, which dreads, as Carlyle said, only one hell, the hell of not making money, which has exalted the brute-god Mammon as no age, not even that of Imperial Rome, ever exalted it before, St. Francis is unintelligible; he speaks in vain. But the nineteenth century is dying; ere long we shall be ringing in the new era. No man can tell what its faiths will be, but it may, for aught we know, grow weary of the idol with the feet of clay and shatter it to dust; it may, conceivably, return, not in the letter, but in the spirit, to the ideal of Francis, which was not his, but his Master's; it may believe once more that 'to love, to work, to pray,' these are the secrets of happiness worthy of the name. Meanwhile, one trusts that in more lands than Italy, in other religions than his own, wherever tenderness and courage, purity and humility and Christ-like life are held in reverence, there are hundreds of thousands of men and women ready to re-echo Tennyson's prayer, 'Sweet St. Francis of Assisi! would that he were here again.' "—*Extract from lecture by W. Hudson Shaw.*

CHURCH MUSIC IN ENGLAND.

TRANSLATED FROM THE FRENCH

The principal attraction of a journey through England, the only one for archaeologists and artists, is visiting those wonderments of the past, the splendid cathedrals and ancient castles which are not less numerous in old England than in our own country of France. Preserved with zealous care, restored and kept up better than anywhere else, these curious structures of the Middle Ages, dating generally from the brilliant period of the Norman conquest, have nearly all been preserved to their original uses. The castles continue to shelter an aristocracy as ancient as their old walls, the venerable colleges see forever passing within them new generations of students, and everywhere religious edifices are still consecrated to worship.

Only the old abbeys have been alienated and destroyed, and it is but recently that a few have risen from their ruins. It is undoubtedly painful to see these churches, once built for the Catholic faith, now transformed into Anglican temples. Sad to see no longer in these vast cathedrals, where the sanctuary lamps seem forever extinguished, the majestic ritual of our offices, to hear no longer echo through the aisles our beautiful liturgical chants, and to no longer inhale the perfume of incense.

One must nevertheless recognize that if nothing recalls the Catholic faith in these churches, one does not experience, to the same degree, that sensation of coldness and dryness which chills the soul among the Lutherans and Calvinists. Here at least there is still a liturgy, rites, worship, priests and clerics in surplice, a numerous choir, and boys who sing ravishingly.

And everyone is of an irreproachable demeanor, everything is done with dignity, and the chants are executed with a degree of perfection that cannot be surpassed. This is all, no doubt, very much to the credit of the clergy of these churches, but it is also true that the resources at their disposal, especially in the cathedrals, enable them to ensure decorum and beauty in the ceremonies, and singing, and that not only on

Sundays and feast days but every day in the week.

At matins and vespers the Psalms of the day are chanted with two choirs, antiphonally and the canticles, *Te Deum*, *Magnificat* and *Nunc Dimittis* are always sung, as well as the hymns, the responses between the lessons, and the anthems, oftener in the form of chorals, in English, of course.

All this is performed with no other guidance but the organ. There is no choirmaster to beat time. The enthusiasm, strict attention, habit and the good musical education of the choristers are such that I have never noticed bad tones or false starts. From this fact, as well as the beauty and character of the voices, one must admit that the English choirs are models, and far superior to any on the continent, without exception.

By the side of these Anglican choirs, so richly endowed and so marvellously organized and conducted, one must confess, alas! that those of the Catholic churches cut a very poor figure. The lack of money doesn't seem to be the only cause for this regrettable state of affairs for there are a considerable number of churches in London where they produce very inferior music at great expense. The deeply regretted Cardinal Vaughan, who suffered from this inferiority of the Catholic choirs, hoped when he had built the beautiful cathedral of Westminster, that there, at least, the singing would be, if not better, at least as good as in the great English churches. He was willing to stop at no sacrifice or expense to accomplish this. He had, moreover, the good fortune to discover a man who had both talent and knowledge to direct the choir that he wished to establish. He gave him a year to organize the choir, find and train the voices. This man was so zealous and active that he was ready and could answer for the daily services at the time appointed; for it was not only on Sundays but every day in the week, as in the Anglican cathedrals, that the choir must be heard. Their programme consisted in executing all the offices in Gregorian chant, after the method of Dom Pothier, and the musical repertoire must consist exclusively of Palestrinian works chosen from compositions of the old English school and chorals of the great masters. It was what one might call a revelation.

Crowds flocked to hear these offices, so well sung, and Protestants themselves came in great numbers to hear the little known words of their old masters, and the ancient Gregorian melodies, once sung by their fathers, which had never been recalled to them and which they had barely regretted having lost.

Such music is an apostolate. And this work, which the dead Cardinal had so much at heart to establish, does him no less honor than the construction of his beautiful cathedral.

It is rumored, unfortunately, that from reasons of economy, and others, perhaps, the singing of the choir will be limited to Sundays, instead of every day, as heretofore.

Isn't it to be feared that under such conditions the beautiful men's voices will be lost to the cathedral, as small pay, or a moderate salary, will oblige these artists to use their voices elsewhere? Besides the boys themselves, singing seldom, will lose that flexibility of tone which is only acquired and retained by constant exercise. It is also rumored that the daily offices, so imposing and beautiful, will only be sung in future by the chaplains.

If this measure is adopted the offices will no longer differ from those of so many other cathedrals where the monotony of the chants executed by priests and clerics who are ill trained and have no voices drive the faithful away from the canonical offices. Let us hope, therefore, that the beautiful Westminster choir, the only one that can at all rival the celebrated choirs of the Anglican Church, may be able to retain its original organization.

We have great confidence in the enlightened zeal of the Archbishop, Mgr. Bourne, who is so anxious to conform, in everything that concerns the cathedral, with the views of his eminent predecessor.

May this model choir, so laboriously created, and trained by a distinguished choirmaster, be heard daily for the greater honour of the illustrious English Church, the edification of the faithful, and the satisfaction of artists, and people of good taste.

A. COLLETTE,

Canon of the Metropolitan Church of Rome, writing for *Catholique Revue des Eglises.*

THE PORTIUNCULA.

There is no more interesting spot in all Assisi than the Church of Santa Maria degli Angeli, which originally consisted of a small sanctuary owned by the Benedictines and by them given to St. Francis at the very beginning of his foundation. We say given, but Our Holy Father preferred, for love of Our Lady Poverty, to pay a

ST. MARY OF THE ANGELS.

nominal rental yearly, which rental consisted of a basket of fish, carried once a year by a Friar Minor, up to the Benedictine Monastery. This usage still exists and year by year the basket of fish ransoms for the Sons of St. Francis the dearest spot to them in all the world.

The great Church of St. Mary of the Angels, built shortly after the Saint's death, now enshrines the original tiny Chapel of the Portiuncula, its interior is black with age and its curious carved doors unchanged. Here, too, is the chapel raised over the cell in which St. Francis lived after the convent had extended beyond the limits of the tiny hermitage, and in which he died. In this is a striking terra-cotta figure of the saint, the features taken from his death mask. Most interesting also is the little Chapel of the Roses, containing, beneath the altar, his cell of penance and adjoining the court yard in which still grow his thornless roses. Here, San Francesco, being one night tempted by the devil to relax his austerities and yield to the care of the flesh, threw himself as a punishment into a thicket of roses, and rolled in it until he was torn and bleeding. But at the same moment the briars were turned into rose trees in full bloom, and angels appeared to comfort the struggler. From that day, these roses have had no thorns, although the leaves are spotted as with blood. To each visitor is given a dried spray of the leaves, which truly enough are thornless, and stained as with blood drops.

Here, at the Portiuncula, St. Francis commanded that the holiest of the Friars should dwell to the end of time, and that they should ever hold it in deepest love and veneration as the cradle of the Order, and to all Franciscans, next after the Holy Land of Palestine, this is the most sacred and dearest spot on earth, a place sanctified by the presence of God, of Our Lady of the Angels and of that seraphic one, St. Francis, lover of God and of men.

And it is a spot thrice holy, not alone in hallowed memories of the past, but hither men come year after year to gain the great Indulgence of the Portiuncula, to lay down their burdens of sin and pain, as long ago the children of men crowded about the form of the Son of Man. "Blessed be God in His Angels and in His Saints.

Beginning with the Advent number the subscription price of THE LAMP (except for the clergy and seminarians) will be advanced to $1.00 per annum.

THE LAMP AND ITS CRITICS.

II.

THE LAMP is accused of making the cause of Reunion appear ridiculous and of putting back the clock by its extravagant and one-sided statements, and we wrote some words in the way of answer to this accusation last month. Our contributors, it appears, will insist upon recognizing the Holy See not merely as the centre of the West, but as the centre of Christendom, East and West combined; in other words instead of contenting itself with calling the Bishop of Rome the Patriarch of the Church in the West, THE LAMP will insist upon describing him as Primate of the whole visible Church; and its way of supporting this position is to assert and proclaim what there is to be said on the one side and ignore everything that is to be advanced on the other.

Our reply, so far, has gone to show that it is one special function of THE LAMP to throw light on the other side of a question which has been treated in England for some three hundred years merely from the one side; the case against Rome has been incessantly urged and vigorously illustrated all along these years and the other men and the other side have been forcibly shut out, until at length we have come to acquiesce in an attitude of hopelessness toward Rome, as if she were the one Church that must be left out, or as if impossible changes must be demanded of her before she can be let in.

Now we venture to say that it is this latter position and not that of THE LAMP that is absurd, if we must use that expression, and certainly hopeless, whether we employ the expression or not; and that it has become necessary for us to insist upon the other side in season and out of season in order to bring it home to men's minds.

Our position is that whereas the appeal of the Anglican Church is expressly to the teaching of as Primate of Christendom and not merely as Antiquity and more particularly to the first four Councils—we will keep well within the boundaries—the teaching of Antiquity and of these Councils in particular points to the Bishop of Rome Patriarch of the West; and that this primacy according to the express language of antiquity in general and of the councils in particular is there regarded as a primacy not of mere ecclesiastical arrangement but—*de jure divino*.

Such is our opinion and we support it by illustrations of the following kind:

ST. PETER CHRYSOLOGUS.

Readers who have not access to the original authorities themselves may care to refer to p. 95 in Dom Chapman's book on "Bishop Gore and the Catholic Claims" where they will find these words: "Blessed Peter, who lives and presides in his own see, gives the truth of the faith to those who seek."

The passage, which is famous, occurs in a letter addressed by the Bishop of Ravenna, St. Peter Chrysologus, to Eutyches who has been writing to him for advice; it was written the year before the fourth general Council, viz., A. D. 450; and we took the trouble to look up the words again in the Bodleian library on July 31st last. Father Chapman's note tells us that the passage is to be found in Epistle 25 among St. Leo's letters; we took down that volume, then, and found the letter which appears under the following heading:

Epistola XXV.

Petri Chrysologi Episcopi Ravennatis ad Eutychem Presbyterum. And the opening words of the letter are: *Tristis legi tristis litteras tuas.* . . . . . Later on, at the end, after exhorting Eutyches to listen obediently to what the most blessed Pope of Rome has written he goes on to support this exhortation with the famous words we have quoted above; words which appear thus in the Latin:

"Quoniam beatus Petrus, qui in propria sede et vivit et praesidet, praestat quaerentibus fidei veritatem."

Here, then, one of the bishops of Italy on being consulted concerning a question of faith, refers his correspondent to the Bishop of Rome; and this not because that Bishop is Patriarch of the West, but because he is Peter's successor, sitting in Peter's See; and because he will therefore give to Eutyches as he does to all others who seek it, the truth of the faith.

Now do not hurry on, but look closely into this passage, weighing every word.

1st. Peter lives on in his see, and presides there; which is understood to mean, as Father Chapman explains, that Peter's authority endures in his successors and also that his prayers give them special assistance.

This pierces through all merely ecclesiastical arrangements by which the Bishop of Rome is constituted Patriarch, and penetrates to the Prince of the Apostles and to the part expressly assigned to him by our Saviour, and this of course is what is meant by the Primacy *de jure divino*.

Anyone, then, who asserts without any qualification that the Pope holds the position he does merely because Rome was the Imperial City and because an ecclesiastical arrangement put him there, is ignoring one side and that a most important side of the evidence, and therefore misrepresenting—unintentionally, of course—but still misrepresenting the case.

For it must be remembered that it is a bishop who is writing, and that the words he writes are evidently not invented by him for the occasion. Apart from the evidence of an earlier time than his own which demonstrates this, how could any one single bishop invent the entire Petrine position in a moment of time, and then put it forward as if it were something that every well instructed priest ought to acknowledge at once?

2nd. The Bishop of Ravenna lays down a categorical statement, viz., that the Bishop of Rome whoever he may be at any particular time (not merely St. Leo, who happened to be Bishop then) gives the truth of the faith.

But how could he do this without the special assistance of the Holy Spirit which is another way of saying "infallibility"?

The passage means nothing if it does not mean that. And this is what is meant by those who recognize these words as representative words when they assert that the Vatican Council when it defined infallibility did not add a new truth but merely produced a name or term for an old one. And members of the Roman school for the most part adopt this as an opinion and as belonging obviously to antiquity and therefore to the Anglican case.

But it will be said this is only another illustration of our one-sidedness, for here is only a bishop of Italy, and that not even an archbishop, made to represent the whole Church on Earth, East and West included.

Ah, but the utterance of the Bishop of Ravenna is not an isolated utterance, but must be read and interpreted in accordance with the context of that time. If it were an isolated utterance, St. Leo, the Pope of the moment, would start back from it with astonishment and repudiate it at once. But so far from this being the case his own statement is stronger still; as we shall see if we refer again to the same page (95) in Fr. Chapman's book, where the following passage from Leo's fifth sermon appears: "Who (Peter) does not cease to preside in his see, who will doubt that he rules in every part of the world."

Or again in another famous sermon preached by him on a famous anniversary, Sermon lxxxiii. *In Natali S. Petri Apostoli*—Such is the title and in the course of the sermon he says: "The privilege therefore of Peter remaineth, wheresoever judgment is passed according to equity. . . . But if, as we must believe, he everywhere discharges this affectionate guardianship to all the people of God, how much more will he (Peter) condescend to grant his help unto us his children, among whom, on the sacred couch of his blessed repose, he resteth in the same flesh in which he ruled. To him, therefore, let us ascribe this anniversary day of us his servant, and this festival, by whose advocacy we have been thought worthy to share his seat itself, the grace of our Lord Jesus Christ helping us in all things, who liveth . . . Amen."

Here again we recognize the doctrine of infallibility in all but the word itself (viz, "the grace of our Lord . . . helping us in all things").

This sermon of Leo's manifestly declares his belief in the Primacy *de jure divino*, and in the special assistance that is given to that Primacy because it is *de jure divino*.

It was before an audience of Bishops gathered

from all parts of Italy that these deliberate words were spoken; and there is no record of any voice being lifted up in protest; and the Robber Council at Ephesus where force was only too evident and where Flavian met with wounds that were soon to prove fatal—the Robber Council shows how eagerly protests could be made at that time.

A new theory is not put forward in language such as we are listening to here, and it is altogether extravagant and unreal to suggest that St. Leo inaugurated a new school, or that it was he who put forward for the first time in history, what are known as the Petrine claims.

It is plain, therefore, that the Bishop of Rome and the Bishop of Ravenna hold identically the same views on the subject of Petrine claims, and that the thought of the patriarchate as such, or a mere primacy of ecclesiastical arrangement does not appear, either implicitely or explicitely, as a part of their argument at all.

But St. Leo and the Bishop of Ravenna must endure a more severe test than this: let it be granted that St. Leo's position is plain and indisputable and that the Bishops of Italy concur in it, nevertheless we have still to ask what the Church has to say as a whole; it may be easy to put forward such a view in the atmosphere of Italy or anywhere within the compass of the West, but how will it fare if you dare to propose it in the East? Well, this we shall soon be enabled to judge, for the Fourth General Council, the Council of Chalcedon, is at hand (A. D. 451) and 600 bishops, all save two or three being Eastern bishops, will now have an opportunity of repudiating a theory if, as is sometimes alleged, that theory be altogether new, strange to the Eastern Church, and never at any time recognized by the visible Church as a whole.

THE COUNCIL OF CHALCEDON.

Let us drop this papal theory, then, into the very midst of the famous Council and see what the Eastern Church will do with it. Make short work of it we may be sure.

But not so: there was plenty of disputing at this synod, and it would have been easy at once to repudiate such usurpation as is supposed to emerge in the doctrine of the Petrine claims, but in fact the legates of the Apostolic See state it in terms that have often been quoted in this magazine, terms so plain as to convey but one meaning, and no dissentient voice is heard in that vast assembly. Surely a great opportunity offers itself here to the Eastern Church; the situation is representative and the phrase is before them, let some one, let any one, let the whole body of bishops—Eastern bishops—rise in their seats and repudiate and cast out this lie once for all and forever.

"We have in our hands," says Paschasinus, legate of the Holy See, "the commands of the most blessed and apostolic man, Pope of the City of Rome, which is the head of all Churches . . . . " and in the condemnation of Dioscorus, afterwards passed by the three legates, we hear the following words:

"Leo, most holy and blessed Archbishop of great and elder Rome, by us, and by this holy Council, together with the most blessed Apostle Peter, who is the Rock and ground of the Catholic Church, and the foundation of the right faith, hath stripped him as well of the rank of Bishop, as also . . . . "

Not a word of dissent to this; nor to the letter of St. Leo addressed to the Council in which he declares that although not present in person he is to be understood as presiding in the persons of the legates, which are there to represent him; and furthermore enjoins upon the whole Council the duty of not disputing about the faith, which, after all, has been already declared in Leo's own letter to Flavian.

THE 28TH CANON.

Now we shall see the bearing of all this upon the 28th Canon: for we are asked to believe that this canon testifies to the view that the Primacy was something granted to the Holy See by the Church (*de jure ecclesiastico*) and therefore something which could be subsequently taken away by the Church. The Council of Chalcedon, we are told, recognized a primacy in Rome because Rome was the capital of the empire, and so when Constantinople was set up to be the new capitol it was only just that she should have the same privileges. All this it is said is plain

from the 28th Canon which was passed by that Council. Thus, in this argument, all mention of St. Peter is entirely put away, all mention of Rome as the See of Peter is also put away, and all the express teaching and the well known opinions of St. Leo on the Petrine claims are ignored; and the Canon is exhibited to the world apart from all this context which should serve to illustrate and interpret it.

Here is the famous passage in the Canon:

"For to the See of elder Rome, because that was the seat of empire, the Fathers have very properly rendered the first honours, and moved by the same consideration, the most venerable 150 bishops accorded equal honours to the most holy see of new Rome, reasonably judging that the city which is the seat of the empire and of the Senate, and which enjoys the same honour as the old queen, Rome, should in ecclesiastical matters be magnified like her, being second after her."

Now we cannot go at length into the question here, but let our readers be careful to remember that in the very letter which the Council wrote and enclosed with the acts to the Pope, the Council speaks of Leo as "being constituted to all the interpreter of Blessed Peter" and, more forcibly still, declares that Dioscorus had "extended his madness against him who had been entrusted with the guardianship of the vine by the Saviour, that is, against your Holiness."

Now here in a formal conciliar letter the Pope is expressly spoken of as the Guardian of the Vine, the latter expression having been constantly used before to signify the visible Church, and this guardianship they expressly say was entrusted to him by our Saviour; that is, it was *de jure divino*.

Now if we bear in mind the several factors in the case, or, if we prefer to state it so, the various constituents in this argument,—the letter of the Bishop of Ravenna, the famous sermon, together with many other similar utterances of St. Leo; the unchallenged statement of the Primacy *de jure divino* to the Council and the still more explicit statement of the doctrine by the Council, is it possible to suppose that they doubted that doctrine, or that in the wording of the 28th Canon they intended to deny it?

If we suppose that the 28th Canon was intended to teach that the imperial city pleas is not merely an aspect, but the whole of the argument for Rome's position, then how is the Canon to run the gauntlet of all these alien forces and to survive?

On the other hand if we say that St. Peter carries his distinction about with him wherever he goes and that Rome being the centre of the empire and St. Peter the centre of the Christian band, it was natural for St. Peter and part of the providential plan for the redemption of the world that the central Apostle should take up his position finally in the central city, all then falls into its right place, and St. Leo, to whom the confirmation of this canon was reserved by the very bishops who composed it, does not recognize in it any affront to Rome's *de jure* position, but he declines to confirm it. "You must bear in mind," he seems to say, "that the rank of the great sees is from Peter and not from their secular importance."

As the Roman Council under Gelasius affirmed:

"First, therefore, is the Roman Church, the See of Peter, the Apostle, 'not having spot or wrinkle, or any such thing.' But, second, is the See consecrated at Alexandria in the name of Blessed Peter by Mark. . . . .

And, third, is the See held in honour at Antioch, in the name of the same most blessed Apostle Peter. . . . . "

These several ranks had been confirmed at Nicaea and it was not for him (St. Leo) to alter the arrangement.

The argument of the Easterns may very well have been, "St. Peter fixed his Primacy in the capitol, and were St. Peter living among us now would not he have said that since there is a new capitol that should rank next after the old." But the privilege of St. Peter's successor is a distinct question, and does not come in here at all.

Now here again, all this side of the argument has been left in the hands of Roman Catholic controversialists, and Canon 28 has been constantly put forward in all its naked loneliness,

and after being driven from its proper home, as a plain proof that this great Council of Chalcedon, which is accepted by east and west alike, assigned nothing to the See of Rome but a patriarchial dignity as a matter of ecclesiastical arrangement, and that it knew nothing of a primacy *de jure divino*; and THE LAMP is not therefore one-sided because it persistently urges the one-sidedness of this statement, or because it proclaims as it were from the housetops the urgency of the other side.

AUGUSTINE AND THE ANGLICAN CHURCH.

One further specific criticism may here be considered. Our readers will every one of them, recognize the kindness and good will behind all that Dr. Taylor urges in his letter in our August number; and we are therefore the more anxious to meet him in the same spirit.

It is only one passage in his letter that we can here deal with. He writes: "The idea that the Church of England started with St. Augustine is so very unhistorical and unfair that anything which implies it will, I am afraid, put back the hope of Unity rather than assist it."

But there is a misunderstanding here surely.

We have never denied, of course, that when the island now known as England was known as Britain and inhabited by the British there was a Church in this country. This we have never insinuated, as of course, it would be equally false and absurd to do so; but we have over and over again committed ourselves to the stereotyped statement that an *Ecclesia Anglicana* not in conscious dependence upon the Holy See in spirituals is a phenomenon unknown to history until the reign of Henry VIII; and surely Dr. Taylor will not deny this; nor surely will he deny that it was St. Augustine, under God, who came to our country and began it.

We must refer our readers to Mr. Whatham's extremely interesting and learned article in our August number; and more particularly to the last fourteen lines on page 333, and to the first column on page 334. Here they will read: "When Augustine arrived in Kent, throughout the entire region of Britain, then occupied by the English and commonly known by the name of the Saxon Heptarchy there was not a vestige of the early British Christianity existing.

This had been driven into North Wales, West Wales, and Strathclyde. Here it remained doing absolutely nothing for the Christianity of England until it was finally absorbed in the twelfth century into the Church of England."

This we believe to be a careful and exact statement in which the writer of the article would be supported by all the best historical scholars.

Duchesne has made the subject of these early beginnings his own, and assures us that the subject in the case of England is too plain to call for any argument: The Church of England, he says, is a colony of the Church of Rome; and he further adds that between the old British Church and the later Church of England which came in afterwards and occupied the ground, there is absolutely no continuity whatever.

And at the bottom of the first column on p. 334 Professor Freeman is expressly quoted as insisting that "the Church of England which was founded by St. Augustine has nothing whatever to do with the early British Church."

Not only does he say this, but he also declares that the statement "cannot be too strongly insisted upon;" and we recall another passage from the same author in which he bids us fairly face the fact that the English Church is the daughter of the Church of Rome and one of her proudest conquests.

And this is what we mean by our oft reiterated statement, and Dr. Taylor will not say, we are sure, that in thus proclaiming a precise truth we are putting back the hope of unity; for it is the truth and only the truth that can make us free.

And so with the subsequent history of the Church of England up to the time of the Reformation, all along that time it was firmly united and subject to the Holy See without any question on the part of the English people and without any break.

Disputes there were, of course, in abundance; disputes between the Crown and the Pope, or between Pope and the English Episcopate on the one hand and the King on the other—the disputes were variously distribut-

ed: while in the department known as temporals the English people and various members of the English Episcopate often complained that too much money went out of the country. But this does not touch the essence of the matter, nor destroy the fact that England right on, continuously, from the seventh to the sixteenth century was what we should now understand as a Roman Catholic country, the Pope being recognized throughout as the visible head on earth in spirituals, and that this Church of England began with St. Augustine in A. D. 597.

And one further word we would address not to Dr. Taylor, but to some of our critics who are tempted to pour scorn upon our position. Do not shelter yourselves behind vague and contemptuous language, as if it were not even worth fighting; but weigh what we say and if you can prove it to be wrong we shall be the first to confess our mistake and to make a handsome apology for having made it; but until that is done we must be allowed to repeat that any one who teaches the English people that the only primacy of which we have authoritative testimony in Antiquity is a primacy of honour, a primacy based on the position of the Imperial City and not on the privilege of the Holy See, or rather the privilege of the successor of Peter who sits in that See; and any one who further teaches that at any point or period of time before the Reformation there was an *Ecclesia Anglicana* which believed itself to be Catholic without at the same time and therefore believing itself to be Roman—we shall be constrained to repeat that any one who so teaches is teaching, unintentionally of course, but none the less certainly what is false; and that the attempt to persuade Rome of such a contention would be nothing short of foolish, constituting as it does the merest of dreams and one in which no practical reunionist will allow himself to indulge.

Furthermore we assert, not without careful deliberation, that the *de jure divino* position is the very essence of the matter with Rome, that this position will not go unless Rome goes with it, and that the elaborate attempt to ignore this fact or to explain it away is but a waste of time of so serious a nature that we warn all our readers against it at the outset. S. J.

FRESH STUDIES IN ANGLICAN CHURCH HISTORY.

By the Rev. A. E. Whatham.

INTRODUCTION.

I hold no brief for the Church of Rome, and I am not a Jesuit in disguise. I am simply a student of Anglican Church History, a member of and loyal to this Church, and, consequently, loyal to truth even when the recognition of it compels the rewriting of the history of my Church.

The "Expository Times," for June, 1905, editorially referring to the recent published lectures of Dr. Charles Bigg, Religious Professor of Ecclesiastical History, Oxford, quotes him as saying: "Every community likes to have its scholars, and treats them with great respect, but always on the tacit understanding that they score for their side, and advertise the principles of their backers." This temper in ecclesiastical history Dr. Biggs calls "the commercial temper," and he asks: "How is it to be conquered?" Evidently he does not like it, and what scholar or seeker after truth would? "It is to be conquered," he tells us, "by the study of the history of the Church in the new way. And the new way is to take into account all the facts."

In 1898 I wrote two articles for the *Church Eclectic* on Anglican Church History, which brought me the personal congratulations of the late Canon Bright, then occupying the position now filled by Prof. Bigg, and the present Bishop of Gibraltar, then professor of ecclesiastical history, King's College, London. In the first article I had attempted to show that Rome had more to do with the founding of English Christianity than the missionaries from Iona. Having sent copies of this published article to both professors Bright and Collins, the former wrote: "I need not say that I am glad to know of a stand being made against a popular error which has unluckily gained influence in England." The latter wrote: "I have read your article and am glad to find myself in agreement with its general drift. As you imply, the root of much misunderstanding of the plain facts of history is that people

will not refer to original documents, but are content to quote—often at second-hand—what modern writers have said."

The Churchman, of New York, under date April 16, 1898, in an editorial said: "Mr. Whatham in the *Church Eclectic* exposes fearlessly the false position in which many Anglicans have placed themselves by adopting the theory that England was evangelized by the Celtic Church."

In my second article I had undertaken to prove that the origin of even British Christianity was due more to Rome than elsewhere; while the statement by the Archbishop of Armagh made at a notable gathering at Canterbury to celebrate the coming to England of Augustine in 597, viz: That England had a Celtic Mission before the Roman Mission, I showed to be an absolute mistake. "*The Guardian*," London, in a brief notice of this article, remarked that it was a contribution "of much research," with which it evidently agreed, since it refrained from endorsing Dr. Alexander's utterance. Dr. Collins, to whom I also sent this second article, wrote: "I am again much interested in your articles. *Magna est veritas et praevalebit*. It is much to be a servant of truth in this way." He added, however: "Is it worth time to slay writers who are obviously writing from mere hearsay or popular opinion and not from the study of contemporary evidence? Such are some of the writers with whom you deal."

Dr. Collins was not alone in condemning these unscholarly writers of Anglican Church History, since, referring to the same class, Prof. Benj. W. Wells wrote in the *Church Eclectic* for April, 1895: "Many of the books on this subject . . are defaced with such errors that those who have compared them with the originals, as Mr. Whatham has done, will agree with him that they are not trustworthy, happy if they do not transfer to the innocent cause a little of the contempt that belongs to such offenders."

Canon Bright and Bishop Collins are authorities on Anglican Church History, yet their works do not find the ready sale that these popular writers have for their untrustworthy volumes, which are to be found on the library shelves of nearly every Anglican cleric, and not a few laymen, while the works of the former are largely conspicuous by their absence. That would not matter so much were it not for the fact that these widely spread works are immediately referred to for the settlement of a disputed point. Allusion to more scholarly works which give a truer explanation is seldom met with favor, for, unfortunately, that "commercial temper in ecclesiastical history," to which Dr. Bigg refers, is a marked feature with the ordinary Anglican. He does not want the facts of history if these militate against the ideas he has imbibed from reading such popular books on the subject as those of Lane, Little, Westcott, Chapin, Guilbert, and the like, books so crowded with inaccuracies that they never ought to have been written, since they convey an utterly false impression of the facts in the case.

To correct this impression; to set before the reader facts instead of theories of Anglican Church History, is the object of this present investigation. Let truth prevail even if some of our most cherished ideas must be surrendered.

That Anglicans have made mistakes in representing England's attitude to Rome in the past, is now freely and definitely acknowledged by such scholars as Dr. Plummer of Oxford, who writes me: "I quite agree with you that Anglican historians have been too prone to minimize in the interests of controversy the amount of influence exercised by Rome on the early English Church." These mistakes, however, are not confined to *early* English Church history. One of the editors of the "English Historical Review" wrote me some time back: "There can be no doubt that the current Protestant view of the relations of the English Church towards Rome in the middle ages involves a serious perversion of fact."

A late Chief Justice of England, Roundel, Earl of Selborne, wrote: "Neither the Pope nor any foreign council was admitted to have a right to make canons for the English Church" (A Defence of the Church of England, p. 13). Notwithstanding the high authority upon which this statement stands, I have not the slightest hesitation in saying that it is not true. Not only were papal law-books recognized in England as

statute books (Maitland—Rom. Can. Law in Eng., pp. 130, 131), but in my second study I will give an instance where canons were promulgated in England by Roman authority.

That Anglican scholars have made mistakes in representing England's attitude to Rome in times past is sufficiently serious without having these mistakes perpetuated and added to by scores of ill-informed writers in the foolish belief that they are aiding "Church Defence." "*Non tali auxilia,*" to repeat the quotation used by Canon Bright when similarly regretting the efforts of these writers. It were well if the admonition of Bishop Dowden could be widely spread. He writes: "There has been amongst some historians in this country a foolish exhibition of rooted prejudice in dislike shown by them to acknowledge the indebtedness of the British Church to Rome." (The Celtic Church in Scotland, p. 28). Alluding to what actually happened at the founding of the English Church in 597, Dr. Collins says: "The views which we hold in the matter ought surely not to be (though they too frequently are) something purely subjective—the mere result of our prejudices or preconceived ideas. It ought to be possible for us to lay aside such hindrances as these, and to endeavor to see things as they really are." (Beginnings of English Christianity, p. 15.)

This is the purport of these "Fresh Studies," to lay aside this minimizing and rooted prejudice, and to see things as they really are. Unless we do this "Our position is in every way the weaker for it. For, like every other false line of argument, it tells in the long run, against those on whose behalf it has been used." (Collins—BEC., p. 19.)

SHORT FORM OF ABSOLUTION.

Hereafter priests called to attend emergency cases will not be obliged to conform to the rubrical form of prayers for the dying. On request of New York priests, with the approbation of the Pope, a brief form of imparting absolution to the dying will be followed which can be said in a second. It reads: "By this holy anointing may the Lord forgive thee whatever sins thou hast committed."—*True Voice.*

THE PAINSTHORPE BENEDICTINES.

The Abbot and his Community have been [illegible]tly living the life they have chosen in the depths of [illegible]remote Yorkshire parish: waiting till God should give them a place of their own where they could dwell from [illegible]neration to generation. A year ago there seemed [illegible] be no likelihood of such a place becoming theirs. [illegible]t nine months ago an unexpected offer was made to [illegible] Abbot for the purpose of securing Caldey for the Community: and now it is theirs. By Michaelmas the Isle of Caldey, so long divorced from all continuous Christian influences, comes once again into the hands of the Benedictine Monks. . . . .

Some of us hoped five years ago, while the monks—then a small number—were living on Caldey, that it might have been possible for them in some way to have found on it their permanent home; but our hopes could not then be realized. At that time the Community was young, unknown, untried, and funds could not be raised. It was then, in 1902, that I was able to offer them a house at Painsthorpe, in Yorkshire, close to the village of Kirby Underdale. Here, since the day they left their temporary residence at Caldey, they have lived and grown in numbers and steadfastness, until now they return to the island which is, we trust, to be their lasting place of abode.

This brings me to the second reason why I wish to write this paper. I have not only known the Community for a long time, I have also known it intimately, through the close connection which their occupation of Painsthorpe has entailed. I know the esteem in which they are justly held in the parish and neighborhood. I therefore speak of what I know, and bear witness to what I have seen. Year by year, as time has passed on my regard has increased for the Community, and my hopes for its future have found a firmer basis.

And now the time has come when we who profess our loyalty to the Catholic Faith, and proclaim our unfaltering conviction in the Catholicity of the Church of England, must rally round Abbot Aelred, who, in the sphere of the religious life, has been enabled by the grace of God to win a position for the Benedictine Order in the *Ecclesia Anglicana* which at one time had seemed to be impossible. In this matter it is not a mere question of another Community coming into being. It is rather the recovery of a great principle, for the lack of which the Catholic Revival had been incomplete. . . . . .

Pere Lacordaire used to challenge the Catholicity of the Church of England on the score of her lack of religious life. Could he look upon England to-day he would see with other eyes than he saw then. He would realize that as the great Catholic Revival has gone on the heritage of the Church has been recovered step by step, until to-day we have not only religious communities like Cowley and Mirfield, whose work lies in the

active sphere of the mission-field, of Kelham, where vocations for the priesthood are fostered, and the numberless Sisterhoods, which care for the sick and the sinful; but also a Community of Benedictine monks, which by the grace of God, has won through the early and tentative stages of a task of singular difficulty, and has claims upon us which it is for us to recognize in a definite and practical way. It is for us to insure for them the monastery that they are now fairly entitled to build upon the island which their worth has won from those who knew them well. . . . .

Let me say something of the fitness of Caldey for its new yet ancient destiny. It can be read more at length in *Pax* (No. 8), here I write in brief. The history of Caldey falls broadly into two periods—the Monastic Period, and the Period of Desertion.

For the first eleven hundred years of its history it had an unbroken continuity of Monastic occupation. Shortly after the Roman Empire withdrew its rule from Britain and left it as a prey to internecine warfare, Caldey was sacred to the King of Peace. The Celtic Monks were the owners of Caldey long before St. Augustine came to revive the failing Christianity which lingered after its first planting by the early missionaries of the Apostolic Age. King Arthur lived and reigned when Dubricius, who crowned him King, was wont to keep his Lenten fasts on Caldey's quiet shores. While the Pelagian heresy ravaged Wales, and spread beyond into the Church at large, the Caldey Monks were at prayer. Scenes of stirring history flash before one's mind as one begins to realize the antiquity of Caldey as a centre of Monastic Life. But to pass reluctantly on, we come to the second phase of this first period, and find that the measured discipline of the Benedictine rule succeeded to the rougher methods of the Celtic Monks; and amidst the turmoil out of which England was formed, the sons of the great Patriarch of Western Monasticism possessed the Island, and lived in holy peace in that sequestered spot. The Island and those who dwelt thereon knew no other life than that of the ordered discipline of Christians vowed to all that was sober, righteous and godly.

Then came the cataclysm. In the sixteenth century, all the venerable traditions of Caldey were destroyed in the flood that swept away the ancient landmarks. Those who for eleven hundred years had served God were banished, their house overturned, their dependents deprived of the only religious ministrations they had ever known throughout more than a decade of centuries. Then, and thus began the second period, the Period of Desertion. For the last 350 years Caldey has been abandoned by the Church. The very privileges it had enjoyed during all those earlier centuries, as being exclusively monastic, had cut it off (as it is to this day) from all parochial and diocesan care. It had been exclusively Monks' land, and henceforward it was No-man's land, so far as touched the cure of souls. None cared for the souls of the people left behind, save that now and then pity has led some priest to minister to their needs at rare intervals. This is not to blame them for not doing more. But the simple truth is that never in all its long history has Caldey known aught of regular spiritual ministrations save those it has received at the hands of Celtic and Benedictine priests. When these were withdrawn by a hostile force no other provision was made. And none has been made to this day.

Therefore I rejoice that Caldey, of all places in the Kingdom, comes back to the Benedictines. I rejoice, not only for the sake of my friends at Painsthorpe, who will find there the very home for which they have longed, which is so remarkably suited to their needs, but I rejoice also for the sake of these deserted Islanders, that they will once more be brought within the pale of the Catholic Church, and this through the return of the Sons of St. Benedict, whose elder brethren held it of yore, and whom they themselves know and love. God grant that it may in very truth be a pacific isle, ruled in the spirit of Benedictine peace!

This is indeed a building up of the waste places. It must needs silence the cry of those who, not understanding monastic life and aims, exclaim thoughtlessly enough against the selfishness of those who shut themselves up from the world. Here is no selfishness! no disregard for the needs of others! but rather the willing acceptance of a charge laid upon them by God, Who led them there six years ago, and now bids them return to tend and care for the souls of the islanders.

In conclusion, I would briefly urge those who are able and willing to assist the Community to build their house on Caldey Island to send their contributions without delay to the Abbot, so that he may be cheered and helped by the ready support which the work deserves, and that the £7,000 asked for may be promptly subscribed.—*Viscount Halifax in the English Church Times.*

[All contributions sent to THE LAMP for the above purpose will be promptly forwarded to Abbot Aelred through the Treasurer of the *Union That Nothing Be Lost.*—EDITOR.]

NOT YET, M. COMBES.

The true effect of the Pope's message may best be gauged by the views put forth by the bitter enemies of the Church. Of these, Combes, the arch-conspirator, is the fitting mouthpiece. He has given out the estimate, combined with a prophecy, in these terms:

"The Pope by his letter has rung the death knell of French Catholicism. The State is henceforth irremediably forced to suppress ecclesiastical pensions, and the local authorities to take over the edifices consecrated to worship. The Pope, by refusing to accept associations, deals a blow that the State never would have dared to deal. The recruiting of the clergy will dimin-

ish rapidly and at once, when no sufficient living is open to them. The result will certainly be an increase of Protestantism, which has accepted and formed associations, and will, therefore, stand almost alone in offering religious consolation to those religiously inclined. That will mean dissent and schism within Catholicism."

Combes ought to be gratified, if the death-knell has been rung, as he says. But he mistakes the sound. The world is accustomed to such jubilation as his. There was a thunderous chorus of it in France on the 7th of November, 1792, when the Catholic religion was formally abolished and Rommes' New Calendar, sweeping away all feast days and Sundays and establishing a Tenth Day of Rest, came out as an official document, and Atheist Clootz, Combes' predecessor, proclaimed "only one God, the people."

There was another thunderous shout that the "death-knell" had rung in Italy when the armies of Victor Emmanuel seized the Papal States and swept away the temporal power of the Pope. But it was no death-knell: it was only a fog-bell. Combes only wants an excuse for urging his fellow-atheists and bandits to grab again all the property of the Church, as Clootz and his sans-culotte cut-throats did. History may repeat itself, but still the death-knell be not rung until the trumpet note of the Archangel summons all atheists and bandits, as well as their victims, to the final judgment.—*Catholic Standard and Times.*

A VALUABLE DOCUMENT.

Over 1,200 years ago Cuthbert was Bishop of that storm-swept see Lindisfarne, or Holy Island, and at his death the Venerable Bede wrote down the account of the life of this holy man, afterwards to be canonized as a saint. Just 500 years after his death, when Richard Coeur de Lion set forth on his crusade, a patient monk sat down in his Durham cell and, in Gothic letters and red rubrics, transcribed afresh Bede's life of Cuthbert, to keep the memory of the saint alive. And another brother worked for days and months in illuminating miniatures in grisaille, heightened with primitive tones of red and blue and brown, endeavoring by his severe art to illustrate the austere life of the pious Bishop. Last week the stout vellum manuscript was sold in London, and although nearly 800 years old, is probably still in its young lifetime. The critical experts of the market apparently held this opinion, for it was sold to Mr. Quaritch for $7,500.—*Catholic Columbian.*

Our readers will remember that the house from which the bomb was thrown at the Spanish marriage party, was the property of the Queen Mother. She has now signified her intention of converting the house into a Sanctuary of Expiation. The Holy Father, most heartily approving this intention, has accorded the necessary privileges.—*Ceylon Message.*

LITERARY NOTES

Methuen & Co., Essex St., London, have just issued from their press a beautifully printed volume of 326 pages, with twenty-six exquisite illustrations, entitled *The Coming of the Saints.* The author of this volume is Dr. John W. Taylor, one of the foremost surgeons in the City of Birmingham. Dr. Taylor has been a friend and benefactor of the Society of the Atonement from its earliest days. The charming poem, "The Hollow Land," in the August LAMP was from his pen and several letters bearing his signature have appeared from time to time in *The Editor's Mail Bag*, so he is not a stranger to us. That a busy physician could find the time to write such a book as *The Coming of the Saints*, displaying as it does such wide reading and literary research is a marvel in itself and that a layman of the Church of England should reveal such keen appreciation of hagiology and Catholic tradition is indeed a valuable witness to the reality of the Catholic Revival in the *Ecclesia Anglicana.* "By their fruits ye shall know them." In our next issue we intend giving Dr. Taylor's splendid book an extended review. For the information of those who may want in the meantime to possess and read the book for themselves we state the price as named by the publishers, 7s. 6d.

Among forthcoming works we notice one that is to appear from the pen of Father Robert Hugh Benson, entitled "The Religion of the Plain Man." It is to be published at the price of 2s. 6d. by Burns and Oates.

Its contents include such subjects as a "General View of English Religion, the Petrine Claims, Development, Infallibility. St. Peter in Scripture, Primitive Papalists.

Our readers will have already heard of Martin Hume's work on "The Wives of Henry VIII" since it is now just a year old. Like Mrs. Hope's well known book on the First Divorce, it is based on original documents and will repay careful study.

In his preface Mr. Hume gives us his own impression of Henry VIII, which is interesting. "I regard Henry himself," he writes, "not as the far-seeing statesman he is so often depicted for us, sternly resolved from the first to free his country from the yoke of Rome, and pressing forward through a lifetime with his eyes firmly fixed upon the goal of England's religious freedom." We may ourselves intervene here to corroborate what the author says, and what the original documents quoted from time to time in the pages of this magazine will amply testify.

What the author does think of Henry is that he was "a weak, vain, boastful man, the plaything of his passions, which were artfully made use of by rival parties

to forward religious and political ends in the struggle of giants that ended in the Reformation."

Later on the author expresses a hope that "a clearer understanding than usual may thus be gained of the tortuous process by which the Reformation in England was effected." Coming as this does from the pen of a Protestant writer it is of value as a faithful echo of language that has so often appeared in this magazine to the effect that the great changes in religion in England were effected by force and fraud.

The treatment of the Princess, afterwards the Queen Mary, as portrayed in these pages will come as a revelation to some and will go a long way towards accounting for her unbending attitude later on. Certainly it presents Ann Boleyn in an unlovely light.

Ann appears on the scene with her compressed lips and her courage and determination, but she meets her match in the Princess Mary, who defies her and Henry himself into the bargain. They can poison her if they like and she quite believes that they mean to, but she will not acknowledge Elizabeth as Princess.

A PAPAL BLESSING.

Saint Francis of Assisi is reported to have delivered an eloquent little sermon to the birds, who were chief companions of his ascetic life, in which he commended them for their many virtues. He likewise commended them to human mercy, closing with a peroration in which he bade them to continue being good little birds and resume their happy lives with the assurances of the divine goodness to all creatures.

Though the Catholic Church has always taught kindness to the so-called dumb animals, the sermon of Saint Francis was the first unofficial expression in their behalf. The first official expression has just been made by Pius X in the form of a special blessing "unto all who protect from cruelty and abuse the dumb servants given to us by God." This particular blessing was issued by the Pope simultaneously with his approval of the excellent work accomplished by the Society for the Prevention of Cruelty to Animals in Naples, which has branches in all the important cities and towns of Italy.

As this blessing has no reference to any special canon or doctrine of the Church, but was prompted by a broad and generous spirit of humanity, it may well be hoped that it will descend not merely upon "the merciful man who is merciful to his beast" within the pale of the Catholic Church, but upon all men everywhere who are merciful to animals. It is a pronouncement all humane persons can approve—a blessing all persons, Catholic, Protestant, Jew, or pagan, should hope to secure, for—

> He prayeth best who loveth best
> All things both great and small.

—*The Chicago Tribune.*

DO WE REQUIRE A MARRIED CLERGY?

[The question of Clerical Marriage has been a theme of vigorous discussion in the columns of the English *Church Times* of late. One who signs himself *Laicus* first asks the question, "Do we require a married clergy?" and then says:]

That depends upon whether the Provinces of Canterbury and York are parts of the Catholic Church. It has been the teaching of the Catholic Church, East and West, from sub-apostolic times, that marriage is forbidden to those already in Holy Orders, and it is the teaching of the same Catholic Church to-day, East and West, at Rome and at Moscow, that such marriage is forbidden. As to the position of those who have married before ordination, the practice of East and West differs, at least in regard to priests and deacons. Everywhere, except in these storm-tost, almost lost, provinces, for the last three centuries, it is recognized that no Bishop can be a married man.

One of the very first abuses denounced by early Councils of the "undivided Church" was clerical marriage.

Therefore do we not well to be angry, we Catholic laymen, when we are asked to support, not priests only, but their wives and children? So asked, too, by self-styled Catholic clergy for ever appealing to primitive antiquity and universal consent? No marriage by those in Holy Orders has quite the same authority (neither more nor less) as Fasting Communion or the observance of the Lord's Day. And we do not respect our teachers when they take the one and reject the other: although we make every allowance for the older clergy who have sinned in ignorance; for the younger Catholic clergy who, at the present stage of the Revival, have had the means of learning better, we will make no such allowance—and we certainly shall not excuse them, as one of your correspondents would suggest, because they may find themselves excluded from preferment.

As for the alleged "marriage" of some of "the Anglo-Saxon clergy," Mr. Palmer should know that their unions were against the law both of Church and realm.

A writer who speaks of clerical celibacy as an "Ultramontane idea," like the Dr. Cutts cited, is too profoundly anachronistic to be regarded. Were there "Ultramontanes" at Nicæa I?

Any sanction given to the marriage of priests by Provincial Synods in the sixteenth century in this country is, of course, *ultra vires* and null and void, and as if it had never been. A Provincial Synod cannot abrogate oecumenical law, any more than the London County Council could repeal an Act of Parliament.

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THE EDITOR'S MAIL BAG.

THE PATH TO UNITY THROUGH ROME OR CONSTANTINOPLE.

Revd., Dear Mr. Editor: Let me assure Canon Irvine that it was far from my mind to misquote or garble his statement, nor can I see that I have done so. I wrote conscientiously under a strong sense of responsibility not in a controversial but eirenical spirit, prompted by the ardent desire to point out the true and only way of reconciliation. The touching appeal of the great St. Augustine to the Donatists was in my heart. "Come brethren, said he, if you wish to be engrafted in the Vine, we grieve to see you be thus cut off from it. Number your Bishops from the very Chair of Peter, and in that list of Fathers trace the succession. This is the Rock against which the proud gates of hell do not prevail." (Psalm c Donat ix, 7).

My argument was plain. The Son of God Incarnate founded a Visible Organic Body to carry on the work of the Incarnation to the end of time, wherein His priesthood and His leadership are to be perpetuated, the latter in Peter and his successors. That consequently where Peter is, there is the living, indefectible, true Catholic Church. Here is a way plain to the learned and the unlearned to ascertain whether Unity is to be sought through Rome or Constantinople.

No one believing in the "One Holy Church" of the Nicene Creed denies that she was called into existence in the Orient, that her twelve Apostles received a divine commission to proclaim the Gospel to all nations, that they were endowed with the gifts of infallibility by the perpetual assistance of God the Holy Ghost. In her hierarchy the Apostolate and the Episcopate were of divine institution; not so patriarchs, metropolitans and archbishops having jurisdiction over suffragan bishops. These were of ecclesiastical creation as the government of the Church developed. As there was not appeal from one Patriarch to another, apart from Scriptural evidence, the need of a Supreme Head to the Church would be an *a fortiori* conclusion.

Your reverend correspondent rejects the presence of British Bishops taking part in the provincial councils as proof of their being in the Roman Communion; and brushes aside the declarations of theologians and historians cited to uphold or explain what we Catholics have to say. My reply does not seem to meet the Canon's requirements, and to comply with his request for evidence from the first seven general Councils I beg a further trespass on your valuable space in order to supply that evidence from the Ecumenical Councils of Ephesus and Chalcedon.

(Here follows an account of what occurred at these two Councils, which we omit for want of space and because the witness of Chalcedon is treated of at considerable length on another page under the heading "*The Lamp and Its Critics.*"—Editor L.)

ST. OPTATUS.

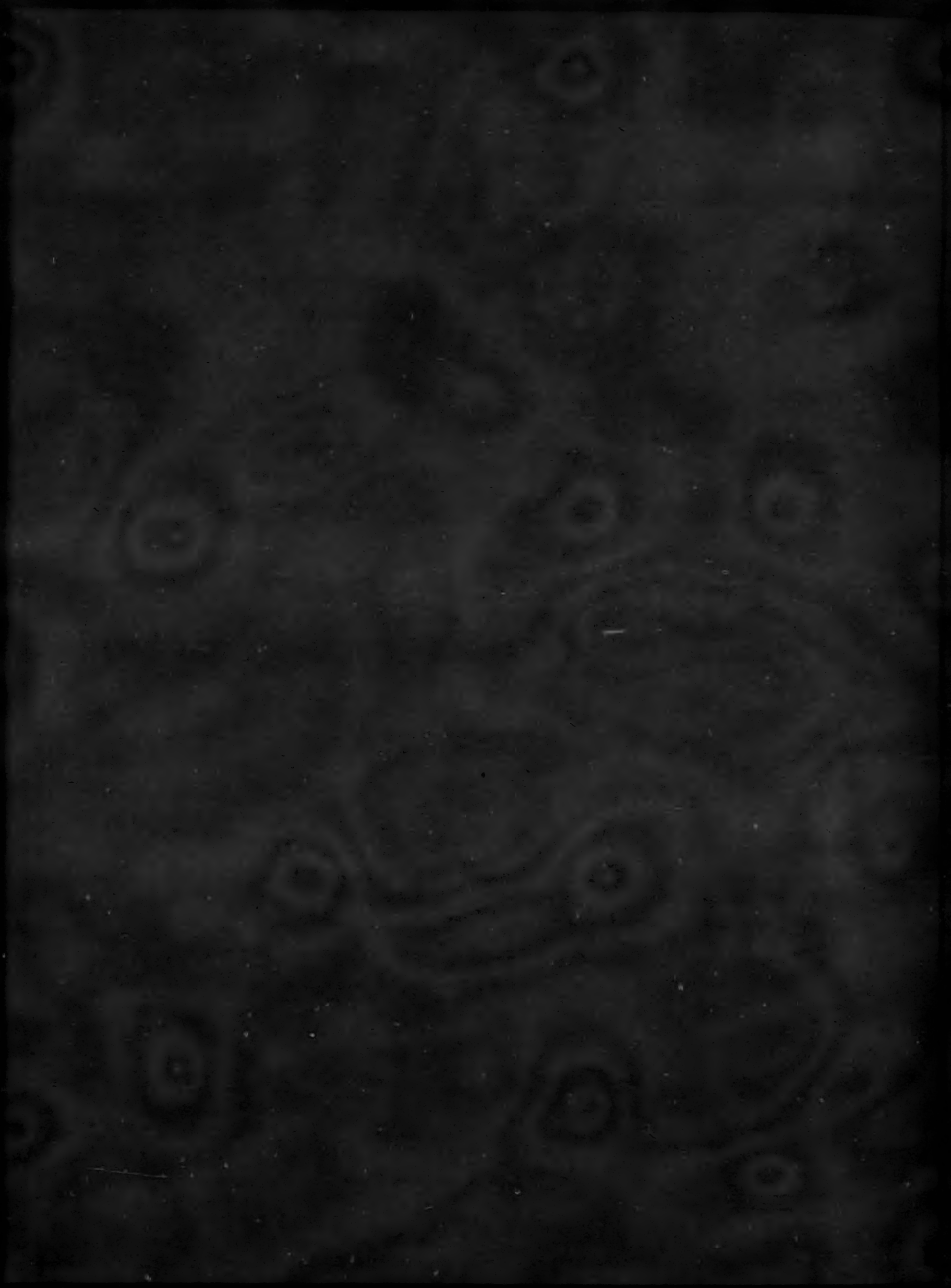
The eminent and learned Doctor of the Church, Optatus, Bishop of Milevis, in Numidia about the middle of the fourth century wrote his famous work in seven books against the Schism of the Donatists. Herein he argues:

"Thou canst not then deny but thou knowest that in the City of Rome, on Peter, the first, was the Episcopal Chair conferred, wherein might sit Peter, the Head of all the Apostles; whence also he was called Cephas, *that in that one Chair unity might be preserved by all; nor the other Apostles each contend for a distinct Chair for himself, and that whosoever should set up another Chair against the Single Chair, might at once be condemned as a schismatic and a sinner.* Therefore in that One Chair, which is the first of the prerogatives, sat Peter first. To him succeeded Linus, etc., etc., down to Siricius, *who is at this day associated with us with whom the whole world is concordant, with us in the one bond of communion* by the intercourse of letters of peace. You who wish to claim to yourselves the holy Church, tell us the origin of your Chair." (De Schism. Donat. lib. ii. n. 24.)

The Protestant historian, Neander, frankly admits that St. Optatus "represents the Apostle Peter as the Head of the Apostles, as the representative of the Unity of the Church and of the Apostolic power, who had received the Keys of the Kingdom for the purpose of giving them to the others. . . . In the Roman Church he perceives the indestructible Cathedra Petri. This stood in the same relation to the other Episcopal Churches as the Apostle Peter stood to the rest of the Apostles. The Roman Church represents the one Visible Church, the one Episcopate. There was one Apostolic power in Peter, from which the Apostolic power of the others issued forth, as it were, like so many different streams; and in like manner there is one Episcopal power in the Roman Church, from which the other Episcopal powers are but so many streams." (Hist. of Church, Bohn's Trans., vol. iii. p. 236.)

As these extracts are taken from the present writer's work, "The Pope: the Vicar of Christ: the Head of the Church," and that a new edition will shortly be given to the public, I take leave of the Very Rev. Canon reminding him of the words of St. Ambrose: "Where Peter is, there is the Church," and of the declaration of the same Saint's spiritual son, the great St. Augustine: "I am held in the Communion of the Catholic Church by the succession of priests from the very Chair of the Apostle Peter to whom the Lord after His resurrection committed His sheep to be fed even to the present Episcopate."

Yours faithfully in Christ,

T. J. CAPEL.

Arno, California, Sept. 11, 1906.